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WOMAN'S WORK

FOR

WOMAN.

VOLUME VII.

Woman's Foreign Missionary Society of the Presbyterian Church,
1334 Chestnut Street, Philadelphia.

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INDEX TO VOLUME VII.

Abroad.

Extracts from Letters, 12, 49, 196.

AFRICA.

Liberia, Priest, Mrs. Ann, 10.

BRAZIL.

Cachoeira, Houston, Mrs. J. T., 282.
Rio Claro, Kuhl, Miss Ella, 11, 84.
San Paulo, Chamberlain, Miss M., 196.
San Paulo, Thomas, Miss P. R., 309.

CHINA.

Canton, Items from, 81.
Canton, Noyes, Miss H., 12.
Canton, Noyes, Miss M., 82.
Chefoo, Nevius, Mrs. J. L., 193, 283.
Chenanfoo, Crossette, Mrs. J. F., 283.
Chenanfoo, Murray, Mrs. John, 192.
Contrast, A., 8.
Ningpo, Harshberger, Miss F. E., 9, 189.
Shanghai, Roberts, Mrs. J. S., 260.
Soochow, Fitch, Mrs. G. F., 45, 223.
Tungchow, Capp, Mrs. E. P., 145, 221.

CHINESE IN CALIFORNIA.

Los Angeles, Condit, Mrs. Ira M., 187.
San Francisco, Browne, Mrs. P. D., 308.

INDIA.

Allahabad, Holcomb, Mrs. J. F., 181.
Allahabad, Seward, Miss S. C., M.D., 1.
Dehra, Craig, Miss M. A., 184.
Delhi, Woodside, Rev. J. S., 43.
Futtehgurh, Blunt, Miss E. A., 227.
Futtehgurh, Scott, Miss A. E., 44.
Futtehgurh, Tracy, Mrs. T., 13, 226.
Kolapoor, Graham, Mrs. J. P., 4, 185.
Kolapoor, Hull, Mrs. J. J., 228.
Kolapoor, McGinnis, Miss A. B., 13, 229.
Lahore, Thiede, Miss C., 186.
Sabathu, Newton, Mrs. John, Jr., 13, 225.
Saharanpur, Calderwood, Mrs. W., 149.
Woodstock, Pratt, Miss M., 44.

JAPAN.

Tokio, True, Mrs. M. T., 7, 196.
Yokohama, Ballagh, Mrs. J. C., 217.
Yokohama, Hepburn, Mrs. J. C., 37.
Yokohama, Marsh, Miss Belle, 39.

MEXICO.

Mexico, Hennequin, Miss L. A. H., 308.
Mexico, Leason, Miss M. E., 77.

NORTH AMERICAN INDIANS.

Odanah, Wis., Baird, Mrs. L., 48.
Versailles, N. Y., Wright, Mrs. A., 79.

PAPAL EUROPE.

Papal Europe, 277.
Spain, Mission Work in, 278.

PERSIA.

Dangers and Disturbances, 256.
Gifts in Persia, 257.
Oroomiah, Labaree, Mrs. B., Jr., 78, 256, 257, 284.
Oroomiah Seminary, 258.
Persia, Our Mission in, 254.
Special Call to Prayer, A., 253.

SIAM.

Bangkok, Van Dyke, Mrs. J. W., 46.
Petchaburi, Cort, Miss M. L., 50, 282.
Petchaburi, McFarland, Mrs. S. G., 147.
Petchaburi, Same, a Bible-Reader, 195.

SYRIA.

Abeih, Pond, Mrs. T. S., 306.
Beirût, Everett, Miss E. D., 73.
Beirût, Jackson, Miss E., 41.
Sidon, Eddy, Miss H. M., 75.
Sidon, Eddy, Mrs. W. W., 49, 150, 307.
Syria, 301.
Tripoli, La Grange, Miss H., 152.

UNITED STATES OF COLOMBIA.

Bogota, McFarren, Miss K., 154, 219.

At Home.

At Home and Abroad, 232.
Auxiliaries and Bands, 21, 57, 91, 161, 203, 238, 267, 291, 314.
Beginning Anew, 290.
California Branch, 160.
Christus Consolator, 233.
Easy Ways of Making Missionary Money, 197.
Encouraging Words, 265.
Faith for Next Year, 85.
Farewell Meeting, 14.
Free Gift, The, 264.
General Fund, The, 289.
How Long the Night Appeareth! 266.
Indirect Work, The, 19.
In Memoriam, 51, 156.
Items from our Exchanges, 312.
Lamb, The, 87.
Let us hear from you, 290.
Life Members, 20, 58, 90, 161, 203, 238, 267, 291, 314.
Little Things, 199.

Meeting, Annual, 55.
Meeting, Semi-Anuual, 266, 285.
Meetings, Our Anniversary, 109.
Ministry to the Lord, 20.
Missionaries, Sailing of, 311.
Mission of *Children's Work*, The, 200.
Mite Boxes, 198.
Nehemiah, 18.
New Laborers, 264.
Notices, 20, 131, 158, 202, 238.
"Oh, how we Prayed!" 310.
One Hundred Thousand Dollars, 16.
One Woman's Deed, 231.
Out of the Shadow, 159.
Pittsburgh, 87.
Questious, 314.
Receipts, 21, 58, 91, 162, 203, 239, 268, 291, 314.
Report, Seventh Annual, of the Womau's Foreign Missionary Society, 111.
Report, Treasurer's, 132.
Retreuchment, 90.
Secret of Success, The, 201.
Shall it be done? 234.
Simon's Question, 312.
Something to Do, 235.
Waste of the Ointment, The, 56.
What will you do? 263.
Where are they? 90.
Word from Ohio, A, 237.
Word from the Other Side, A, 202.
Words from a Missionary, 17.
Young Folks, The, 52.

Northwestern Department.

AFRICA.

Corisco, De Heer, Mrs. C., 271.

CHINA.

Chefoo, Downing, Miss C. B., 99, 248.
Foochow, Wong Yu Ang, 64.
Niugpo, Ketchum, Miss A. P., 318.

INDIA.

Allahabad, Holcomb, Mrs. J. F, 243.
Calcutta, 272.
Futtehgurh, Lucas, Mrs. J. J., 26.
Futtehgurh, Tracy, Mrs. T., 245.
Rawal Pindi, Kelso, Mrs. A. P., 317.
Work among the Lepers, 273.

JAPAN.

Carrothers, Mrs. C., 169, 205.
Japan, 241.
Yokohama, True, Mrs. M. T., 295.

LAOS.

Wilson, Mrs. J., 100, 243.

MEXICO.

Mexico, Hutchinson, Mrs. M. N., 209.

PERSIA.

Tabriz, Jewett, Miss M., 97, 211, 247, 294.
Tabriz, Van Hook, Mrs. L C., 269.
Teheran, Bassett, Miss S., 61.

SIAM.

Bangkok, Grimstead, Miss S. D., 25, 293.
Petchaburi, Cort, Miss M. L., 63, 99, 319.

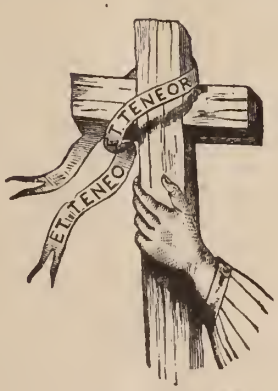
SYRIA.

Beirût, Lewis, Mrs. H. E., 27.

HOME WORK.

Auxiliaries, 35, 71, 105, 178, 216, 251, 276, 299, 324.
Casting out of the Dumb Spirits, The, 29.
Chicago, Presbytery of, 322.
Christian Brahmin Woman, The, 323.
Christ is our Guest To-day, 101.
Constantine, Michigan, Letter from the Happy Workers, 104.
Editorial, 249.
Extracts from Letters, 249.
"He shall not fail nor be discouraged," 323.
Hints Worth Actiug Upon, 33.
Important, 103.
John ix. 4, 321.
Kossuth, Iowa, 105.
"Let her own Works praise her," 175.
Life Members, 35, 71, 105, 178, 216, 251, 276, 299, 324.
Maps of Presbyterian Mission Stations, 299.
Meeting, The Aunual, 172.
"No Interest in the Mission Cause," 104.
Notice to Treasurers of Auxiliaries, 67.
Organ for Persia, An, 275.
Prayer-Meeting, Our Monthly, 298.
Prayers for Persia, 69.
Pulling the String of Prayer, 273.
Receipts, 35, 71, 105, 142, 179, 216, 252, 276, 300, 324.
Report of the Foreign Secretaries of the Woman's Presbyterian Board of the Northwest, 133.
Review of Work in South America, A, 212.
River, The, 68.
Semi-Annual Meeting of the Woman's Foreign Missionary Society, 321.
Voice from the Foreign Field to the Home, A, 30.
What will the Harvest be? 31.
"Who shall roll us away the Stone?" 296.
Widow's Mite, A, 215.
Womau's Presbyterian Board, 66.
Work of the Lord, The, 102.

Woman's Work for Woman.



Vol. VII. APRIL, 1877. No. 2.

Abroad.

JAPAN.— Yokohama.

MRS. DR. HEPBURN.

. . . I WROTE you that Dr. Hepburn had taken down the little building where I had been so crowded, and had it rebuilt, making it just as large again as it was before. The whole cost of rebuilding and furnishing has been $218 50. This day-school has thus far been very useful, and helped us to reach many families. I think the dear friends who have this school so much at heart have every reason to feel encouraged, and to continue instant in prayer that it may be the means of bringing many souls into the fold of Jesus. We are sowing the seed of precious truths in the minds of these dear youth and children, and we implore you to join us in earnest prayer that it may spring up and bear much fruit in their

hearts and lives. Our five Christian girls, as well as Mrs. Yoshi, are a great comfort and help to us.

We are all feeling very anxious for Mr. Harada, the Japanese teacher. He has long been under Christian influences, has been teacher to several missionaries; but while convinced of the truth of Christianity, has never felt its power. He seems more interested than he has ever done, and now attends quite regularly our Sabbath service. His daughter was one of the first female scholars I had in Japan, and is now an assistant in Mrs. Miller's school.

Mrs. Ballagh has two of the girls living with her, and I have two living with me; one of these is a poor girl from Nagasaki. Our new chapel in the native town is nearly completed. We expect to occupy it a week from next Sunday. It is so central that we hope to reach many of the people that now are too far away. Remember us in your prayers; plead that this spot may be greatly blessed, and that many may be born again there; that many may be drawn to it "of such as shall be saved."

Miss Marsh has got fully into the work, and will now take entire charge of the school. It was a pleasant sight when I went into the school-room last week to find her seated at the organ, quite surrounded by her pupils, and to hear their voices mingled with hers in singing sweet hymns. Her heart is full of love for these little girls. She has begun right, and I have no fear but that, with the blessing of God, her labors will be greatly prospered. She and Dr. Hepburn go early to the new native church in the evenings, and play and sing; this attracts the passers-by, and they come in and stay, listening respectfully during all the service. A friend of mine is teaching one of the school girls who lives with me, so that she will soon be able to play.

You will, I daresay, see the account of the terrible fire at Tokio, which laid so much of that city in ruins about two weeks ago. Our mission premises were in great danger, but were mercifully preserved; only the mission chapel, an inexpensive building put up by Mr. Carrothers, was destroyed.

. . . Let me recommend to you Mr. Griffis' book on Japan, "The Mikado's Empire." You will gain much useful information

from it. Our homes are much the same as in America. We do not try to live like the Japanese, because our health would not stand it. Our Board allows us comfortable but not expensive houses to live in; these the missionary lady may make as neat and tasteful as her moderate means and ingenuity will allow. A few pictures, cheap curtains, &c., add much. I think a missionary's home should be a model of neatness. We dress here much as people do at home. If a lady comes with a good supply of clothing, she has all her time to give to acquiring the language and fitting herself for her work. In winter we need as much warm clothing as you do in Philadelphia, and in summer the heat is about the same. Flannel is very necessary.

These are some of the practical needs of our work. We have only too good reason to know that there are some good people at home who think missionaries should live without any of the comforts of life. Why should they any more than clergymen or Christians at home? Many of them have given up homes of comfort and luxury in their native land, and feel it an honor and privilege to do so, in obedience to their Saviour's last command: "Go ye into all the world," &c.

JAPAN.—Yokohama.

MISS MARSH.

IT is Saturday night, and four little bright-eyed Japanese girls are sitting on their heels, as close to me as possible, poring over the Bible lesson for to-morrow. It seems to be a great privilege to stay in "*Senser's*" room, and I love to have them here. I can say but little to them; but I have learned to read in the character, and they read to me from the Bible every night and kneel at my side to pray. The other night I discovered that one of their regular petitions was that "teacher would quickly speak the Japanese language." They are such anxious little teachers, never losing an opportunity of giving me a new word, that I hope their prayers will be answered and I shall soon be able to talk to them.

There is something very gentle and winning about this people.

They are too polite to be truthful, and are not reliable; but they are certainly very loveable. The oldest one of the little company is more especially *mine*. She is with me nearly all the time, brings in her *futon* and sleeps by my side, and is more of a comfort to me than I can express. She is a very pretty girl, about seventeen. Her father had determined to send her to Tokio, I feared for no good purpose, so I took her, hardly knowing what I was to do with her, but resolved at all hazards to keep her here. I am sure that a kind Providence sent her to comfort me in my loneliness. She is a Christian, and her influence over the other girls is very sweet.

I wish very much that we were able to establish a boarding-school here. I want my girls where I can make a home for them, as our influence over them is much stronger when we have them with us all the time. I think the way may be opened, however, when I have learned sufficient Japanese to manage a school properly.

On Sunday afternoons Mrs. Hepburn and I have a sort of ragged school, and there is no other part of my work that I love quite so well. Some of our largest regular scholars go with us, and we sing at first to attract them. Then when they gather around the door we ask them in, teach them to sing "Jesus loves me," "There is a happy land," &c., and Mrs. H., or some of the native Christians, tell them the sweet old story of "Jesus and His love." Such pitiful-looking little creatures they are,—ragged, dirty, and covered with sores, with babies almost as large as they strapped on their backs. We should shrink from their wretched little bodies did we not look within at the precious souls for which Christ died. I can only ask them in, help teach them to sing, and pray, oh, so earnestly! that the good seed may not be sown in vain. It is a great comfort to know that dear friends at home are praying for us. I am very happy in the work; but I have great need of patience, and my heart grows heavy when I realize how little I can accomplish for years to come. I am sure you will unite with my dear girls in the prayer that I may speedily learn their language. If Christians at home could realize how much we need their sympathy and their prayers, there would be more heart in the prayers so often offered for "the nations that sit in darkness."

SYRIA.—Beirut.

MISS JACKSON.

. . . PERHAPS our friends may be interested in knowing that all our day-scholars, and a few of our boarders, pay in full for their education. I mean the day-scholars in this department. Quite a number of our boarders pay a little, though in some cases the amount is very small—just a *napoleon*, the charges for French and English; but the books show an advance in this respect on former years.

This is quite an interesting fact, considering the hard times in Syria. There is very little work to be found, and money is very scarce. Hundreds are out of employment, and many unused to beg have been compelled to do so this winter or starve. This willingness on the part of the people to pay, even a few piastres, when they have to make such sacrifices to do so, shows that they are beginning to appreciate female education here. We have at present in this department thirty-eight boarders and sixteen day-scholars, with a promise of three or four new pay-pupils next term.

Until quite recently our senior class has numbered five; but one has dropped out, being called to join her father in Constantinople, where he has been in business for the past few years.

All the members of this class have been with us six or seven years. They came to us quite young, and at the very beginning of their education, so they seem especially "our girls." We take great comfort in them all, and are very proud of them. I am sorry to say, though, that it has only been within the past year that we could say this of all. Three of the class have been great trials to us, so much so, that it is sometimes difficult to realize that they are the same girls now.

One of them, and, in some respects, the brightest in the class, is a daughter of a widow, whose husband was killed in the massacres of 1860, when Mariam was only a few days old. The poor mother, being left with this babe and two little boys older, was obliged to cast them all upon the tender mercies of strangers, while she went out to earn their bread. As a consequence, Mariam had no bring-

ing-up; she just *grew* until she came to the seminary. She was a strong-willed, high-strung, little body, which made our task of training her a very difficult one. From this crude little specimen, with hardly a redeeming quality, we now have a tall lady-like girl of seventeen, rather fine-looking, a good scholar in both English and Arabic, gentle, loving and helpful among the younger girls, and a Christian. She is engaged to a fine young man, a Christian, and an active member of the native church. She will go from us to a home of her own, where she will exert an influence upon a large circle of friends and relatives; and we have every reason to hope that this influence will be for good, and will increase as her character deepens.

The stupidity of another member of this class was a sore trial. For a long time it seemed as if her mind was asleep, and never would be roused sufficiently to grasp the simplest truths. But after repeated trial and repeated failure, and when we had about concluded that she could never learn anything but simple reading, she suddenly brightened up, and has quite astonished us by the way she has developed, both mentally and spiritually. She is an orphan, and will, we hope, be able to teach wherever she is needed. For the past year, besides keeping up her studies, she has taught an hour or two in our day-school, where we have seventy-five children from four to twelve years old, and has shown herself very efficient indeed in managing and interesting them.

But the member of this class with whom we have been called to part this last week has been the greatest trial of all. She is very clever, but inherits traits of character which we have two or three times feared would work her ruin. She has done nobly, though, during the past year, not only in her studies, but in overcoming this weakness in her character. She thinks she has given her heart to Christ, but we sometimes fear she is deceiving herself. If we could feel sure that she were really one of Christ's children, we could trust her in this new home, among the new temptations with which she will be surrounded, more confidently than we do. As it is, our hearts are very sad at parting with her, and we shall follow her with great anxiety.

The other two girls have always been good, law-abiding, study-loving girls, one of whom will probably go to teach in Hums, where her brother-in-law is pastor; the other will, we hope, return to teach in the seminary.

I have told you something about the girls who will go out from the seminary this year, to awaken an interest in you for them, that you may remember them often at the Throne of Grace, and to show you how often it happens that those who give us the greatest anxiety at first turn out the finest characters. Even those who have been obliged to leave school before showing much, if any, improvement, have continued to go forward and not backward. The work of training Syrian girls has been greatly owned and blessed of the Lord. All those who are interested in it, and who are making such noble sacrifices for it, should feel greatly encouraged, for they are doing much towards building up the "waste places" in this land so sacred to the hearts of all God's people.

INDIA.—Delhi.

Rev. Mr. Woodside.

I CAME here to witness the doings in connection with the proclamation of British Empire in India. The whole thing is gotten up on a scale of grandeur never before attempted in India. The "imperial dais," from which the proclamation was read, stands on an extensive plain to the west of the city, and reminds one of the days of Nebuchadnezzar and his golden image on the plains of Dura. The stand rises in the centre of a large area. On one side were seated all the "princes, the governors and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces" from the native states, independent, allied and feudatory, here represented. The *largest man* in the British army read the proclamation, and he as herald was accompanied by twelve trumpeters with long silver trumpets, to blow out the imperial titles to all the natives of India.

I wish you could be here to-day to see the vast assemblage of chiefs, with their various camps, costumes, languages and habits.

It gives one an idea of *man* such as nothing else I ever saw could give. There has never been such an assemblage in the world before. Princes and potentates from all parts have been compelled to attend to do honor to Victoria as Empress. One remarkable feature of this assembly is the Christian work going on. There are about a dozen ministers and missionaries at work among the various camps, in addition to the local missionary agents usually engaged here.

INDIA.—Woodstock.

MISS PRATT.

EARLY in the year a few of the girls organized a Sabbath-day prayer-meeting, in lieu of the eleven o'clock service, which we could not attend. After Dr. Forman came to the hills, and kindly came to hold service with us at that hour, the little prayer-meeting was not given up; some hour found the girls assembled for it. In April, Rev. Donaldson Rose came from Scotland to take charge of the Union Church. From the time of his coming, during his six months' stay, he came every Wednesday afternoon and gave a Bible lesson to the school. The girls soon learned to love like a father the dear white-haired old man, and he had the joy of knowing that eleven of them had given their hearts to the Saviour. After Mr. Rose left us, Mr. Ullman came, and the teaching of all these had an influence upon the school which cannot be told. Every evening during the remainder of the school year these dear girls gathered for a season of Bible reading and prayer. No pleasure was permitted to come between them and this, to which they looked forward as the sweetest thing of all the day. Idle pupils became earnest workers, and a spirit of peace and joy pervaded the school.

INDIA.—Futtehgurh.

MISS SCOTT.

AT a woman's meeting at Lucknow, I was impressed by a little talk given us by a sister missionary, who has had the trial of ill

health since coming to India, but whose spiritual graces seemed to be full of life and vigor. As the same trial which oppressed her is the portion of many a worker in foreign fields, it has occurred to me that it may encourage some faltering one to hear how she was sustained. She said that a burden had rested on her for some time past, because she was able to do so little in the Master's vineyard. On the very morning of the meeting, her devotions were interrupted, and she was able to read only one verse. As she afterwards began to meditate on that verse, "Be ye therefore followers of God, as dear children" (Eph. v. 1), these thoughts presented themselves to her. The dear little child of the household does not have to bear the burdens of the family, does not trouble herself about the way the housekeeping shall be managed, but like an obedient child, simply accepts what is given, or performs the little service allotted to her. So she said, "I have learned that the dear Lord does not need my poor help in the management of His great household, and I am willing simply to obey His commands, and, 'if need be,' accept the portion of suffering, while He carries out His own plans!"

Is not this a sweet lesson of trust for the suffering one, and, indeed, for all of us who grow weary, and worry over the discouragements of the work? Let us follow in the way our Father leads, "as dear children," and offer Him our weak and imperfect services only as a tribute of love.

CHINA.—Soochow.

MRS. G. F. FITCH.

THE longer I am in China, the more I realize what a curse to this land opium is. About half an hour ago, Mr. Fitch was sent for to go to the Footai's Yamen, to try to save a man who had poisoned himself with it, and in his absence I have been thinking of how opium meets us on our right hand and on our left. The gentlemen who preach every day in the chapels and the ladies who go out to work among the women, alike meet the same statement—"Oh, you foreigners bring us opium; we don't want anything to do with your religion!" Only yesterday a man came into Mr. F.'s chapel, who railed at him in this fashion for some time. Mr. F.

told him there were bad men among the foreigners as well as among the Chinese, and that they would sell the Chinese anything for money; and said he, "If you would not use it, there would be no trouble. No one comes to your house and compels you to take it, but you want it so badly, that if you could not get it here in Soochow, you would go clear to Shanghai for it." The bystanders said that was *just truth*, and the grumbler left, somewhat quieted; but, after all, such talk is little worth. The curse, full of trouble and sorrow and woe, is here in mighty proportions.

About six weeks ago, a Chinese woman, who had been my "*sang-sung*," was taken very ill. Every few days I went to see her, taking her medicine, &c. I knew her husband was an opium-smoker, but I did not like to offer her money, till one day she asked me for some. I gave her 600 cash (about 50 cents), and in a week 600 more, and then she said to me, "Mrs. Fitch, I was very sorry to ask for money, but when I did so a week ago, I was nearly starved to death, and I thought I ought not to die that way without saying anything to you about it. My husband will not give me one cash or do anything for me. All he cares for is opium. Oh, I am afraid of him!" Her husband is a tailor, and does a very good business, having two or three apprentices busy all the time now, but instead of helping his wife, he is very unkind to her. Her first month's wages he took from her, and while she was here helping me, he pawned her clothes—all for opium, opium! This is only one of thousands of cases. Almost every time I go out among the women, I hear of sorrow enough to make me heart-sick. How long shall Satan reign here? Oh, pray that the kingdom of Christ may come in these sad hearts!

SIAM.—Bangkok.

MRS. VAN DYKE.

. . . I EARNESTLY hope that a lady will be found willing to come here to visit and teach the people. Oh, that a hundred might come and be sustained! It is saddening to think of the

thousands in this city alone who have never heard the name of Jesus, and the small number of missionaries to tell them of salvation through His name. True, the people are slow to receive the word; but that makes our duty to tell them none the less imperative. If the churches at home could only be made to understand and believe that God will require the blood of this people at their hands, there would be an eager hastening to the work. We know that it is the Lord's work, and that He watches over it all, and that it is dearer to His heart than it can be to ours; yet the laborers' hearts and hands grow weary when they see the great harvest to be reaped and so few reapers.

. . . One of the girls, who is fourteen years of age, the oldest daughter of a most excellent woman, whom Mrs. Mattoon educated, applied for admission into the church over a year ago. Her father, who is the elder in the church, refused to admit her because of her youth, and of his weak faith, which led him to fear that she might not walk worthy of her profession, &c. She was deeply wounded and offended, but seemed to overcome it, and when, before our last communion season came, two of the older girls requested to be admitted, she again expressed a desire to unite with us. Her mother was still a little fearful that she was too young, although I tried to convince her that Jesus was just as able to keep a child in the right way as an older person; and her father, in his conversation with me regarding her, told me that he was willing for her to do as she pleased. He neglected to tell her this, and she, not receiving any permission from her parents, felt the old pride return, and disappointed us by staying away. Dear girl, I fear that she will be harder to win now than before! Oh, pray for her that she may soon be numbered among God's chosen ones. She was baptized in her infancy, and is therefore already a child of the covenant.

The two other girls were received, besides a woman from our lower compound. Our girls seem really in earnest, and desirous of serving the Saviour. It is almost impossible for you to know how much heathen converts need the faithful, earnest prayers of God's people throughout all Christian lands. While they remain with

us, or in our homes, they are comparatively free from temptation; but when they leave us and go back to their own homes, or out to service among the foreigners (not missionaries), they meet with no assistance in their upward progress. Everything tends to drag them downward. There is quite a large company of foreigners here in Bangkok; but, aside from the missionaries, I do not believe that one-tenth are even nominal Christians, and they are continually leading this heathen people astray into almost every form of vice and wickedness.

NORTH AMERICAN INDIANS.—Odanah, Wis.

MRS. BAIRD

I HAVE long desired to tell you how delighted our Indian pupils are with *Children's Work for Children*, and how much we all enjoy *Woman's Work for Woman*, so full of rich and varied experiences of our sister missionaries. "Blest be *this* tie that binds our hearts in Christian love!" Through its influence we have received from many of its readers very substantial proof of their earnest love and sympathy in our mission at Odanah, in the shape of boxes and barrels of clothing, books, papers, &c., which have greatly contributed to the comfort of our school, as also to our sick and destitute neighbors in these long, cold winters.

Our Master's work here goes on quietly, yet steadily. Four years ago there were but ten native church members, now we have fifty-two, and a church organization with native pastor and elders. Many of the members are zealous, active and energetic Christians, always ready and glad to take part in our social prayer-meetings, and to tell others of the same Jesus who has done so much for us all. Their singing, too, when all sing with such a hearty good will, is quite inspiring, even if one cannot understand Chippewa. Many thanks are due the ladies who so generously gave funds for the publication of their hymn books.

We are trying hard to teach this people the blessedness of Christian giving. It will take time to instill this truth into their dark-

cued minds. To help them in this lesson we take monthly collections towards the support of their native pastor. Since the 1st of September we have received $28. I suspect many will think this very little, but we know that it is much for them to give, for most of them are very poor, and it is a rare thing for them to have money. In addition to this, some give to their pastor fish, game, maple sugar, wild rice, as the Lord blesses them, and thus do something for the support of the gospel among themselves.

At Christmas they trimmed our church with evergreen, and had quite a large tree, from which each of the Christians and many of their friends received some small gift. These were pleasantly and quietly distributed at the close of a deeply interesting and impressive evening service.

New Year's day we began with the Lord, having a meeting at the church in the morning, which was well attended. At half-past four in the afternoon we had received two hundred and twenty-six calls from our red friends. Other duties prevented my keeping the count longer, though they continued to call until half-past nine. We observed the week of prayer, and felt blest in so doing. There seemed to be a deep feeling of interest throughout the meeting, and I trust that before long we may have more added to our church. Our hearts' desire and prayer is that the Lord will abundantly pour out His Holy Spirit upon us, and that this heathen people may soon be gathered into the loving fold of our great Shepherd. Will you not join your prayers with ours for the speedy coming of this good day? My heart is often with you when the day and hour comes for the noonday prayer-meeting. I distinctly and gratefully remember the sweet peace and comfort given me there when the Lord kindly permitted me to meet for a few times with you.

EXTRACTS FROM LETTERS.

Mrs. W. W. Eddy, Sidon, Syria.—Received in Sidon, November 24th, four boxes and one package. Two of the boxes were from Oswego,—one from the Ladies' Society of the First Presby-

terian Church, the second from the Ladies' Society of Grace Church. Each contained clothing for the orphans supported by these societies. The third and fourth, from Austin, Minnesota, and Carlisle, Pennsylvania, as well as the package from Allegheny, contained presents to be given to the pupils of the boarding and day schools on New Year's. The articles were just such as we needed for this purpose, and many a little one, as well as older one, has already been made happy by the receipt of the gift that came to them from a far country.

Dear friends—"workers together" with us—we make this acknowledgment that you may be assured that we here in Sidon, laboring alone, without any associates, are not unmindful of the aid you have so generously given us, in that you have ministered to the comfort and happiness of the pupils under our care. We know it is a "small matter with you" whether you receive our thanks or not, for you have this confidence, that there is One who "is not unrighteous to *forget* your work and labor of love" which you have showed towards His name. No! What comfort this thought brings! God never forgets; not the *least* act done for Him will lose its reward. God bless you all, and strengthen you, that you may do yet *more* for Syria's neglected daughters.

Miss Cort, Petchaburi, Siam.—Converts have been received into the church at every communion since I came, except two, and I now know of many among the poorer pupils whose hearts are troubled on account of sin, and who are seriously thinking about these things; I think God will lead many of them into the fold by-and-by.

The printing of a hymn book, *with tunes*, has just been finished here. Pastors at home, who have nothing to do but choose their books, know nothing of this hard labor of book-making which falls on so many missionaries; and when you remember that it is a strange language, and that you not only have to arrange the book, but compose most of the hymns, make the printing press, &c., attend to the folding, pressing, binding, &c., you will see that it is a work of no little magnitude. But somebody must do it.

At Home.

IN MEMORIAM.—MRS. T. C. DOREMUS.

It is peculiarly fitting that we, who gladly acknowledge that the Woman's Union Foreign Missionary Society is the mother of all denominational organizations, should hasten to that now orphaned Society with our assurance of tender love and sympathy. The loss which falls so heavily upon it, is our loss too. It is a national loss: yea, more than that, for with the tidings of Mrs. Doremus' death a wave of sadness goes round the world. It is probable that no woman's name in this, or in any other country, is more inseparably connected with the peculiar feature of missionary labor known as "Woman's Work for Woman in heathen lands" than is hers, which we, and our children, and our children's children, will delight to honor, and which will be as sacredly cherished in our roll-call of worthies as is that of Judson, Fiske, or Martyn. What more illustrious title could be given to any Christian than that which one of the religious papers places over the obituary notice of this honored woman: "*A Mother of Missions and of Missionaries?*" Eulogy, for eulogy's sake, is empty. There is something to be studied in the life of this remarkable woman, and a few questions may help us to take to heart this lesson of the hour: *First*, Why are there so few American women upon whom Mrs. Doremus' mantle may appropriately fall? *Second*, What was it in her character which made her so conspicuously noble? *Third*, How may we attain to anything like the same measure of faith and self-sacrifice which distinguished her life?

Why? What? How?

"Why?" Is it not because of the half-hearted service which we give to our Master's work, when *all* our powers should be enlisted for the advancement of His kingdom? "What?" What was the characteristic feature in the life of our Lord? *Self-sacrifice.* There must have been a time somewhere in Mrs. Doremus' life when she voluntarily renounced worldly ambitions, the plea-

sures of fashionable life, and the ease-taking, which is so natural to the human heart, for the cause of Him whose service became her delight. "How?" By following her example, even as she followed Christ's.

We are too apt to think that such marked characters are intended of God to be uncommon, and we look up to them, as we gaze upon the planets in the sky, rejoicing that God has made them glorious, as they are, but never dreaming that He would be glad to have us anything more than the most insignificant stars. God has made me just as I am, you say, and it would be presumptuous for me to try to make anything uncommon of myself. Ah, it is just here that we forget that such lives as we, in common with the great sisterhood of missions, are mourning over, are not matured in a moment! Growth presupposes time. Mrs. Doremus became what she was because she devoted *years* of time, talent, influence, wealth of heart, and wealth of purse, personal ease and comfort, all that she had and all that she was, with a single eye and steadfast purpose, to the Lord. May not more of us do the same?

Another error is to suppose that *age* will develop fruit, which, while the tree is young and vigorous, is wholly wanting. The majority of readers of *Woman's Work* are still in youth or in middle life. If there is no fruit maturing on our boughs now, is it reasonable to suppose that at threescore and ten the flowers and buds and fruit will appear?

Let us lay our tribute of love upon the grave of dear Mrs. Doremus; but let us not forget to take to our hearts the lesson which her noble life teaches, that our earthly lives will be grandest and best when there is most self-sacrifice in them.

THE YOUNG FOLKS.

Woman's Work for Woman is no longer an experiment; for six years its records of continually increasing success have gradually undermined prejudice and vindicated the truth of the principle upon which it is based,—the all-conquering power of sympathy. Side by side with *Woman's Work* has grown another, and even more beautiful one,—the *Children's Work for Children*. The

one is the fitting and almost the inevitable outgrowth of the other; the little ones at their mothers' side catching, as they ever do, the reflex of that which animates and moves the older life; the mothers imprinting, as they ever must, consciously or without intent, upon the impressible hearts beside them something of the history of their own thoughts. With the children the work is beginning with a promise of far greater success than it could hope to attain among the men and women, in whom frequent disappointment has dulled the edge of enthusiasm and hope.

Very slowly has the world learned to recognize the importance of the problems which are constantly presented for solution by the presence of children among us. As it is with the poor, so it is with the children—they are ever with us; and in our relation to these two classes of the Lord's little ones arise some of the most vital questions which occupy our century. It seems strange to us that legislative bodies should, at a time within the memory of some now living, have required figures as well as logic to convince them that the expense to the state of the punishment inflicted upon a criminal was greater than the cost of the education and care which would, if bestowed upon him when a homeless child, have transformed that same criminal into a self-respecting and law-abiding citizen. But now the tide has changed; the fact is fully recognized that it is easier to stand at the fountain head and direct the course of a trickling brooklet, than to seek to turn the current of a turbid river. Sunday-schools and ragged-schools, with all their varied and far-reaching agencies, evince the transformation of opinion and the force of the conviction, which is the outgrowth of our century.

Hitherto the world had singularly ignored the important power which lay hid under the soft covering of child life. Occasionally, in the world's history, has this power showed itself with startling force. Once, aroused by a common and fatal impulse, impossible to trace, and impossible to check, the children of Europe arose by thousands, and went forth, with a zeal which no difficulties and no sufferings could quench, to deliver the holy sepulchre from infidel hands. History has no more marvellous or more touching chapter. The fearless ardor, the unquestioning faith, the piteous ignorance

of their danger, and of their helplessness,—these make us linger, almost weeping, over that sad, half-told tale of the children who lived and died well nigh a thousand years ago. And there is the same power still in childhood—to love, to trust, and to act, with a fearlessness and singleness of aim which we can only attain with slow and painfully conscious steps.

It is with a ready appreciation of this truth that children's work for heathen children has become an accepted and tangible work. The influence which will be exercised upon succeeding generations, by thus developing and directing the thoughts, the sympathies, and the activities of childhood, no philosopher can calculate.

To the generation which has passed away, even to many of the wisest and most godly among them, preaching the gospel in foreign lands was an absurdity, and almost an impiety. To us it has become a recognized duty, ever becoming more and more imperative by its ever widening success. But, to the children of to-day, who are growing up in an atmosphere of missionary faith and interest, how different will the aspect be! Convincing as success has been in recent years, yet a great obstacle to enthusiasm in missionary work is found in the lack of definiteness of information upon these subjects—even amongst intelligent religious communities. To combat this ignorance, is one of the most important, while it is one of the most successful objects aimed at in the organization of women in missionary work. But how different will be the intelligence and the interest of those who, as children, are trained to definite information and definite effort!

The child learns to love that creature, or that cause, which he has tried to help. Year by year, as character develops, and his knowledge widens, this interest—become part of his daily life—widens and deepens with his growth. The term "Foreign Missions" suggests to him no vague impression, as with too many of us,—it is a reality of which he *knows*, and in which he *believes*, for his own hands have helped its growth. How much more effective than we, in spreading the knowledge of Christ, must those men and women be to whom, from their earliest consciousness, it has been a definite and pleasant work! The mere presence of an

active principle of unselfish work has a noble influence in shaping and educating a young life. Very difficult it is for the untrained hand to acquire in middle life efficiency in turning the sympathizing thought into the helpful act; but by the gradual and easy agency of this beautiful *Children's Work* the habit has become as natural as living. Often, too, may the influence of this training prove a guiding thread amidst the mazes of perplexity and doubt. To how many souls, sunk in bewilderment, or surrounded by temptation, has a single effort to do some one thing for Christ's sake been as the breaking in of sunshine on the gloom of a dungeon? Can we prize too highly that agency which shall have made such actions habitual from earliest childhood? We know one bright-eyed Robbie (in a home crowded with other little ones, and where poverty and neatness dwell side by side), whose mother points lovingly to the "missionary garden" where her little boy's hands have diligently worked through long summer days. And this is but one of the numberless spots where this work of love is silently, but surely, growing.

ANNUAL MEETING.

Our Seventh Annual Meeting will be held on Thursday and Friday, April 26th and 27th, in the Assembly Room of the Presbyterian House, 1334 Chestnut street, Philadelphia. We shall be glad to welcome as many members of auxiliaries, and other ladies interested in mission work, as can be present. Those residing out of Philadelphia will please notice that no special call for delegates will be sent out this year, and will consider this their invitation to the meeting. Delegates coming from a distance will please send their names to Mrs. Dr. Posey, 1334 Chestnut street, Philadelphia, before the tenth of April, and entertainment will be provided for them.

An earnest worker writes to us in regard to the coming Annual Meeting: "I hope each woman may have at least one gathered sheaf more than last year, whether it be one denial of self, one prayer more, a cup of water in His name, or a word spoken for God."

THE WASTE OF THE OINTMENT.

MARGARET J. PRESTON.

I.

"Why is the waste of the ointment such,
Seeing it might have been sold for much?"
—Oil from the olive groves that made
Bethany's slopes all cool with shade,
Fitted such chrism better: *He*
Had never a care for fragrancy
Costly as spikenard, nor would endure
That any should seek to stint the poor
Even to make *His* gifts the more;
Then wherefore the need that Mary pour
Her precious box on the Master's head?
—"It might have been sold for much,"—they said.

II.

"Why is this waste?"—We ask it yet,
The question they asked on Olivet,
That night at the supper. Often, when
Some choicer spirit to whom all men
Do reverence for his gifts and grace,
Seeks, as his own, the lowly place
Of self-renouncement, and, grateful, brings
Whatever is best of his hoarded things—
The dew of his youth, his wealth, his lore,
Wishing they counted thousands more,—
His very dearest their doubts betray;
"These might have been sold for much,"—they say.

III.

"Why is this waste?"—When the maiden stood
On the vessel's deck, in buoyant mood,
With the birth-day beauty of twenty-one
Rounding her cheek that morn,—did none
Sigh as they saw *this Mary* break,*
As offering for the Master's sake,
An "alabastron," fair to see
As ever was hers of Bethany,

* See *Woman's Work* for March, page 14.

With tears of a consecration wet,
Sacred as those of Olivet:
Was there a grief at the waste, as such?
—"Surely the maiden renounces much!"

IV.

"Why is this waste?"—Ah, wherefore will
The faithless disciple cavil still,
And querulous, sordid, murmur,—"Whence
Gather the poor's three hundred pence?
Wherefore thus odor the whole house thro',
Seeing some perfume less will do,
Burdened with little of cost or toil?
Hoard up the spikenard, and spend the oil!"
—Rather, like Mary, let us pour,
Weighing no price, our choicest store,
Hearing, as she, the praise that fell,
"Let her alone: She hath done well!"

LEXINGTON, VIRGINIA.

A NEW officer of an auxiliary writes: "And so you are glad I have been put in office! Well, so am I, on many accounts. It will bring me into communication with so many rare people, making so many friends and acquaintances among the choicest workers; bring me into a closer sympathy with those who labor in the foreign field; give me a more comprehensive understanding of the vastness of this, our enterprise. You are right, I think, about making our coming together as a society occasions for prayer. The mite, unless supplemented by prayer, is of comparatively little worth."

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Ashley, O.
Duncansville, Pa.
Dunningsville, Pa., Pigeon Creek Ch.
Holliday's Cove, West Va.
Philadelphia, Woodland Church, Young Ladies' Miss. Soc.
Trenton, N. J., Prospect St. Ch.
Vallejo, Cal.
Wilmington, Del., Central Ch.

BANDS.

Cleveland, O., 2d Ch., Mary Seelye Band.
Delaware, O., Sabbath-School Gleaners.
Indiana, Pa., Young Ladies' Band.
Mansfield, O., Centennial Band.
Osborn, O., Bath Ch.

NEW LIFE MEMBERS.

Agnew, Mrs. B. L.
Armstrong, Miss Bella D.
Barnes, Mrs. H. L.
Brewster, Miss Ninna
Charlton, Mrs. Frank
Espey, Miss Mary A.
Fife, Mrs. Jennie M.
Goodwin, Miss Kate
Griswold, Mrs. Anna B.
Hackett, Miss Maggie
Kemble, Mrs. Wm. H.
Kiddoo, Mrs. A. M.
Laughlin, Miss Mary B.
Randall, Miss M.
Ream, Mrs Sarah
Robbins, Miss May
Scott, Mrs. J. L.
Whilden, Mrs. Alexander
Williamson, Miss N. J.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1877.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Central Ch. S. S., for sch., Lahore, $100; 12th Ch. Aux., for schs., Lahore, $13, Maxwell and Wylie Bds., each $25, for Miss'y, Lahore, $50 ($63); Ellicott City Aux., for schs., Chefoo, $41; Piney Creek Aux., for Tripoli House, $30; Taneytown Aux., additional, $1, ... $235 00

BELLEFONTAINE. — Kenton, Gleaners, for maps, Oroomiah, ... 26 00

BLAIRSVILLE. — Armagh Aux., for Tripoli House, $14 50; Unity Aux., $12, . 26 50

BUTLER. — Zelienople Aux., for fam. suf., Tungchow, . 8 45

CARLISLE.—Carlisle, Golden Chain Bd., for sch'p, Oroomiah, $13, Mrs. and Miss Paul, each $1 ($15); Chambersburg, Falling Spring Aux., for B. R., Lahore, $50 20; Harrisburg, Pine St. Ch., Miss Clark's and Mrs. Wireman's classes, for sch'p, Sidon, $50, *gold*, Dr. Stine's B. C., for sch'p, Sidon, $50, *gold* ($104 62); Middletown Aux., $21; Newville, Hopeful Workers, for Beirût Sem., $100, Little Dew Drops, $4 75 ($104 75), 295 57

CHESTER.—Coatesville Aux., $12; Willie's Mite Box, $1 50; Fagg's Manor S. S., for sch., Lahore, $50, . 63 50

CINCINNATI.—Lockland Aux., for fam. suf., Tungchow, $5; Mrs. Hicks' Miss. Bd., for sch'p, Tungchow, $20, . $25 00

CLARION. — Brookville Aux., for sch., Abeih, $100; Clarion Aux., for Tripoli House, $50; Sligo Aux., for nat. tea. under Mr. Corbett, $20, ... 170 00

COLUMBUS. — Lancaster, Panalla Soc., for Panalla, . 40 00

DAYTON.—Oxford Aux., . 32 00

ELIZABETH. — Lamington Aux., $71 60; Springfield Aux., for Chinese Home, $25, ... 96 50

ERIE.—Erie, Park Ch. Aux., for Miss'y, Dakota, $200; Warren Aux., $10, . . 210 00

HUNTINGDON. — Huntingdon Aux., for Chinese Home, $15, a class in S. S., for Tripoli House, $4 50 ($19 50); Williamsburg Aux., for sch., Saharanpur, $53, Busy Bees, $10, Miss Circle, $9 25 ($19 25, for Tripoli House) $72 25, . 91 75

JERSEY CITY.—Jersey City, Mrs. Forman, for orphan, Saharanpur, $30; Tenafly Aux., Cent. off., for Tripoli House, $15, I'll Try Bd., for sch'p, Futtehgurh, $35 ($50), ... 80 00

KITTANNING.—Creek Side Aux., $7; Harmony Aux., for Miss'y, Brazil, $25 50;

Indiana Aux., $265, Children's Bd., $60 ($325); Jacksonville Aux., for Miss'y, Brazil, $25, S. S., for Beirût Sem., $50 ($75); Rayne Aux., for Miss'y, Brazil, $26; Saltsburg Aux., Cent. off., $27, . .4 $85 50

LACKAWANNA.—Wilkesbarré, 1st Ch. Aux., for Miss'y, Kolapoor, ... 50 00

LEHIGH.—Easton, Brainerd Ch., Parish Aid Soc., . 50 00

MAHONING.—Leetonia Aux., $22 50, Middle Sandy Aux., $25, Warren Aux., $20, all for Miss'y, Bogota, . . 67 50

MORRIS AND ORANGE.—Orange, Central Ch. Aux., for Miss'y, Siam, $224, for debt of Bd., $50 ($274); Rockaway, Little Acorns, for Tripoli House, $10, . 284 00

NEW ALBANY.—New Albany, 2d Ch., Infant class, for orphan boy, Saharanpur, . 10 02

NEWARK.—Bloomfield, 1st Ch. Aux., for Miss'y, Canton, $102 40; Roseville Aux., for Miss'y, Syria, $250, Maria Grier Bd., for Jane, Chefoo, $30 ($280), . 382 40

NEW BRUNSWICK.—Frenchtown Aux., for Mr. Reading's sch., Gaboon, $10; Lambertville S. S., 1st Ch. (of which $50 for orphan, Sidon), $80; Princeton, 2d Ch., for debt of Bd., $10; Stockton, Seed Sowers and Reapers, for sch'p, Benita, $30; Trenton, 2d Ch. Aux., for zenana work, $24 32, Pearl Seekers, for sch'p, Mynpurie, $25 ($49 32); 4th Ch., for Miss'y, Allahabad, $179, ... 358 32

NEW CASTLE.—Delaware City, 1st Ch., Bible class, for sch'p, Ningpo, . . 20 00

NORTH RIVER.—Poughkeepsie Aux., for sch., Jeditha, $170, sch., Canton, $60, schs., Chefoo, $60 65, fund for children of Missionaries, $28, ... 318 65

NORTHUMBERLAND.—Williamsport, 2d Ch. Aux., for sch'p, Sidon, $54; Bloomsburg Aux., $69 05, . . 123 05

OTSEGO.—Cooperstown Aux., for sch., Syria, . . . $72 65

PHILADELPHIA.—Arch Street Ch., Miss Montmollin, for Woodstock, $5; Woodlands Aux., for Miss'y, Benita, $89; 10th Ch., Miss Mary B. Smith, $25; Cent. Bd., for Tripoli House, $25; Mrs. W. E. Schenck, for Tripoli House, $100, . . . 244 00

PHILADELPHIA CENTRAL.—Alexander Ch., R. C. C. Bd., for orphan, Sidon, $25; Cohoeksink Aux., for Miss'y, Saharanpur, $117 25; Green Hill Aux., for outfits for Woodstock Miss'ys, $100; North Ch. Aux., for sch., Jedaide, $100, for Chinese Home, $33 50, S. S. No. 2, for sch'p, Dehra, $30, sch'p., Oroomiah, $15 ($178 50); West Arch St. Aux., for Miss'y, Spokan Falls, $275, 695 75

PHILADELPHIA, NORTH.—Germantown, Market Sq. Ch., Mrs. Geo. W. Toland, for Chinese Missions, $25; Pottstown Aux., for sch'p, Mynpurie, $30, . . . 55 00

PITTSBURGH AND ALLEGHENY COM.—Allegheny, North Ch. Aux., for Mexico, $100, *gold* ($105 50); Allegheny, 1st Ch. Aux., for work, Petchaburi, $50, for Miss'y, Kolapoor, $31 ($81); Bethel Aux., for Tripoli House, $111; Monongahela City Aux., for sch'p, Canton, $42 80; Pittsburgh, 3d Ch. Aux., for Miss'y, Mynpurie, $255; 6th Ch. Aux., for Miss'y, Brazil, $53, Sunny Side Bd., for Miss'y, Brazil, $10 50 ($63 50); Sewickley Aux., $25 29; Millvale, Alonzo Clemens Mite Bd., $30, *gold* ($31 35); Swissvale Bd., for sch'p, Ningpo, $45; Racoon Aux., for work under Miss Coffman, Siam, $48 75; Wilkinsburg, Heart and Hand Workers, for Mateer sch'p, Ningpo, $45; Mite Boxes, Mary Bailey, $3 30, Bessie Bailey, $2 77, Geo. Rea, $5 18, Howard Jackson, $2 15, Clara Davi-

son, $2 23, Mollie M'Ateer, 86 cts., Annie Glenn, $1 69, Hettie Reed, $1 65, Lulu and Laura Taylor, $2 75, Lucy, Hettie, and Howard Allen, $3 62, Mary and Nettie Henderson, $2 26, Willie Henderson, $6, Rose McKelvey, $1 18, Bessie Riggs, 41 cts., Bessie Howard, 95 cts., Annie Dickson, $1 ($38), for building, Petchaburi, ... $892 19

ROCHESTER.—Sparta, 1st Ch. Aux., for Tripoli House, $25; Sparta, 2d Ch. Aux. (of which $60 for sch'p, Dehra), $100, . . . 125 00

ST. CLAIRSVILLE. — Bridgeport, 1st Ch. Aux., for Tripoli House, $37 50; Crab Apple Aux., $80; Martin's Ferry Aux., $45 05, Miss C. G. Clark's class, $31 75 ($76 80), ... 194 30

SHENANGO.—Clarksville Aux., for sch., Lahore, $30; Little Beaver Aux., for Miss'y, Mexico, *special*, $27; Mahoningtown Aux., for Tripoli House, $50, . . . 107 00

STEUBENVILLE.—Stubenville, 1st Ch. Aux., for Chinese Home, ... 25 45

UNION.—Bethel Anx., for Tripoli House, $25; A Friend, for Chinese Home, $15, for Japan Mission, $15, . . 55 00

WEST JERSEY. — Bridgeton Aux. for Miss'y, Woodstock, 311 00

WESTMINSTER. — Chanceford Aux., for Miss'y, Futtehgurh, $61; Little Britain Aux., $17, ... 78 00

WOOSTER.—Lexington Aux., for Tripoli House, $9; Mansfield, Centennial Bd., $110 76; Wooster, 1st Ch. Aux., for Leper Asylum, Sabathu, $50, . . . 169 76

ZANESVILLE.—Linton Aux., $9; Newark, Willing Workers, for Tripoli House, $25; West Zanesville Aux., $5 80, S. S. $7 20, Children's Bd., $4 60 ($17 60); Zanesville, 1st Ch. Aux., for Miss'y, Chenanfoo, $17 50, . . $69 10

MISCELLANEOUS. — Bedford, Pa., Miss Eleanor B. Jennings, $10; Cranford N. J., C. Carpenter, for Tripoli House, $1 40; Dunlap, Iowa, Mrs. A. M. Patterson, for Tripoli House, $5; Greencastle, Pa., A Mother and Daughter, for Chinese Home, $5; Lancaster Pa., Miss R. Hamilton, for Chinese Home and 2 L. Ms., $50; Lexington, Ohio, A Friend, for Tripoli House, $5; Malone, N. Y., Mrs. S. C. Wead, for Chinese Home, $30; Monroeton, Pa., Mrs. M. H. Bronson, $1; Mt. Pleasant, O., H. C. K., for Mr. Blackford's sch., Brazil, $10; North Aurora, Ill., Mrs. Chester Pierce, $1; Phelps, N. Y., Mrs. Geo. Hubbell, for Chinese Home, $5; Phila., Miss K. M. Linnard, for Tripoli House, $20; T. M'K., for Indian Missions, $2 45; S., for fam. suf., Tungchow, $5; Miss C. Hamilton, Cent. off., $1; Pittsburgh, Mrs. S. G. Coffey, $10; Poland, O., Miss M. J. Edgar, for Tripoli House, $5; S. Salem, N. Y., Mrs. Henry J. Owen, $1; S. Salem, O., Miss S. E. Fullerton's class, $5 50; Tamaqua, Pa., Mrs. E. G. White, for Tripoli House, $1; Thorntown, Ind., Mission Bd., for sch'p, Tungchow, $40, ... 214 35

Total Receipts for Feb., . $6,858 36
Previously acknowledged, . 40,257 79

Total Receipts from May 1, 1876, to March 1, 1877, . $47,116 15

In the Receipts for January, $81 83, acknowledged from the Park Church, Newark, N. J., should have been from the South Park Church. Pine Grove, Butler Pres., should be Plain Grove. $100 from 2d Ch. Columbus, should be from 1st Ch. Columbus.

March 1, 1877.

MRS. J. M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Phila.

W. P. B. M.

Northwestern Department.

PERSIA.

MISS BASSETT.

TEHERAN, Oct. 27th, 1876.

. . . ON the 11th of this month I opened my school and began my winter work; during the summer I translated my English primer into Armenian, and find it a great help.

My rooms are in the school building—the dining-room joins my sitting-room. I take my meals with the girls, and am with them all the time, guiding and directing them, except three hours in the afternoon, when I resign them into the hands of Yohannas, the native teacher, while I have my *menza*. Would an account of a day's work interest you? I rise at five, often before, to study; at six I ring the rising bell, and at seven we breakfast. I sit at the head of the table, ask the blessing and pour out the tea. After breakfast I call Hysapata, the man who goes to the bazaar, and give him my orders; while he is making his purchases I weigh the coal, wood, and rice for the day and give them to the cook. Then I go through the girls' rooms to see if they have washed their faces, and combed their hair—from the covering they wear it is impossible to tell this until it is taken off; then I look to see if they have swept and dusted their rooms. At half-past eight I ring the bell, and open the school with singing and prayer in the Armenian language. Then until half-past eleven I give instruction in English and Armenian; at twelve lunch; at one Yohannas has the girls and I my *menza;* at a quarter before four I go in and close school the same way I opened it in the morning; at four the girls come into the dining-room and sew for an hour; at half-past five dinner;

then I give them an hour for play while I see to various things; at half-past six I ring the bell, and the girls bring their books into the dining-room and study until eight, when I send them to bed, going through the rooms shortly after to see that all is safe for the night. Then I put the padlock, which has a secret spring that no one knows about but myself, on the gate, so that my gate-keeper cannot open the gate until in the morning I take it off. In this land where the walls are of mud, and people do, as Job says, "in the dark dig through houses which they had marked for themselves in the daytime," a watch-dog is indispensable. After the shutting up I prepare my lessons for the next day, and then am so tired that I go to bed, though frequently it is near midnight before I have finished, as I have begun the study of Persian.

Saturdays are different. I have no recitations, but have the girls sew four hours in the morning and the same number in the afternoon. Last Saturday I cut and fitted six dresses, and by night all were finished but one, which only lacked the hooks and eyes. I cut, fitted, and basted, and the girls sewed. Saturday evenings they prepare the Bible lesson. Sunday morning we all attend service in the mission room; at two P.M. I call them all into the dining-room, and we have Sunday-school. I ask them about the sermon of the morning, and they recite their verses and I ask questions. I teach the little ones the questions, "Who was the first man?" &c. You would hardly recognize them in their Armenian dress as the old questions. But I can say "*Vo air ar raj marta*," &c., almost as easily as the English. The exercises are opened and closed by singing and prayer. I receive no help, but move along by myself, doing the best I can, depending upon the Almighty One for whom I am working to give me the strength I may need. I love my work dearly, and do hope that this year God may bless us. I very much want to see my girls brought into the dear Shepherd's fold, where I know they will be safe.

Ramazan is at last finished, and the Mussulmans may eat. All who have been faithful in keeping this fast have washed all their sins away—so they think. How strange it seems to us that any one can believe this! but so they do, and seem sincere in it. . . .

The missionary life has many trials, but very many pleasures. And everything is much pleasanter than I supposed it would be. We have every needed thing to make us comfortable and happy. I do not regret for a single moment that I came, although I left a dear home and loved ones. I am engaged in what delights my heart—work for the dear Master, and the time flies by swiftly. I hope and pray earnestly that this year we may receive a bountiful outpouring of the Holy Spirit.

SIAM.—Petchaburi.

Miss Mary L. Cort.

. . . If God will but bless my pages and let them go forth as little "home missionaries" to "stir you up by way of remembrance," and set your hearts aglow with love and pity for these poor creatures for whom Christ died, the hours that I devote to them when resting from other labors will grow to be almost a foretaste of that "rest that remaineth."

I love to think that you prayed for us and our work last May, and I believe that Siam is already receiving a blessing in answer to those prayers. The Spirit indeed has been with us ever since last January, and there are additions to our little church at every communion. The last time there were four, and now many others are inquiring the way. Our hearts are cheered and encouraged more than I can tell you. The other evening one of our members here came to Miss Coffman and was telling her of the moonlight meetings that have been held at her house this month. She thinks quite a number are interested, for they have been talking to her and her husband, and asking a great many questions. We were pleased with her earnestness when she asked us to pray for them; she said, "I want you to help us to pray, to *pray hard* for them!"

About three months ago a Siamese nobleman came over from Bangkok to collect the taxes of the Chinese in this province. The very evening of his arrival, being Wednesday, he came to our prayer meeting, and said he wanted to hear the preaching and learn about our religion. He and his train of several servants remained

after service and talked a long while. The next Sabbath they were at church, and listened through the sermon with marked attention, and during the prayers he would stand close up beside the pulpit, as though anxious to get every word. Nearly every evening, too, he called on Mr. McFarland or Mr. McF. called upon him, and gave him instruction and books, so that by this time he is very well acquainted with the Saviour's plan of salvation. We have talked a great deal about him and prayed for him too. He seemed very earnest and manly in all of his inquiries, and I really think the Spirit of God has been leading him, but whether he will have grace to confess his convictions or not I do not know. He told our native assistant there were two of our commandments he did not see how he could keep—the fourth and the seventh. He says he is the king's servant, and must obey his commands whenever they come. As for the seventh, he thinks he cannot endure nor brave the persecutions that would surely be heaped upon him if he should cast any of his wives off or quietly send them back to their mothers. . . We who have known Christian homes where *one* mother was loved and cherished, where one woman reigned without a rival, can have no true idea of the social conditions of polygamy, nor of its hold on the carnal heart.

CHINA.

[The following, from a "deaconess" in the Methodist Church in China, is such a sermon to our home Christians that we are constrained to publish it.]

Foochow, China.

Wong Yu Ang writes this letter and salutes the Baldwin teachers. I salute you one person. I received the teacher's letter with much shame, because I have no wisdom and am a person of no importance. But receiving the teacher's instructions my heart opened. I trust the Lord will give me great grace and wisdom, and help me to receive your words and be changed. I also dare not be at rest, or *leisure's* person. My heart is in great earnest—desiring many to worship the Saviour. In regard to the last two

quarters, it has rained almost constantly, and my body has not been strong. Because of these two reasons interfering I could not follow my heart's desire in work. But I know the work is very important; also remember that the Saviour taught His disciples, saying, "In the road stop not to exchange civilities." (Salute no man by the way.—Luke x. 4.) Seeing this, I know that saving souls business is greatly important. How, therefore, can I dare to waste my days and leave the world's people to go to hell!

After the 10th day of the third month (April), I went over, or around, the Paëk Ko Lăn circuit, visiting the villages up to the seaside; afterwards went to the villages upon the seaside until I arrived at the Rie Sük circuit. Was absent from home over ten days, teaching the doctrines. Opportunities were excellent. In all the work I did not have any trouble, although I could not always speak forth my heart's meaning, and my body was sometimes weak, but I did not want to speak of this to any one. Now I greatly desire the Saviour to send grace to Hing Hwa city people, that they may gladly hear the Saviour's teaching deaconess and be freed from Satan's ropes and become the Lord's people. I also hope that teachers for me will pray, that my whole life's work may return glory to God. Still more desire that the Three in One God give grace to you and me. This my heart's desire. Deaconess Wong Yu Ang presents respectful salutations.

Report—5th month, 1st day—Second Quarter's Report.

Taught in my own house, 11 times.
Went forth to teach, 10 times.
Prayed in families, 5 times.
Going and coming (walked) 33 miles.
Hearing persons, over 200. Passed through 13 villages.
Rain this quarter.

Third Quarter

Taught in my own house, 13 times.
Went forth to teach, 57 times.
Prayed in families, 35 times.
Hearing doctrines, people over 1000. Visited 87 villages.

Home Work.

WOMAN'S PRESBYTERIAN BOARD

Of Missions of the Northwest will hold its annual meeting April 25th and 26th, 1877, in the First Presbyterian Church, Chicago, Illinois. Presbyterial and Auxiliary Reports not yet forwarded should *at once* be sent to Miss Stebbins, Room 48, McCormick Block; also to same address, the names of delegates to attend annual meeting. Without *prompt* attention to these requests, confusion in the method of work and in the entertainment of delegates must ensue. Each individual woman within our bounds has her share and responsibility in the success of this gathering. It is your meeting, *my sister*. Whether present in the body or not, you will be there represented. On your individual prayers, labors, and gifts, depend the success and results of that meeting. Nelson, at Trafalgar, struck the key-note of success when he said, "To-day England expects every man to do his duty." In this "time and tide" of the affairs of the Northwestern Board, she and the Church, and above all, its great Head, Christ Jesus, *expects* every woman to do her duty; yea, more, each one to grasp her high and holy opportunity from the impulses of a loving heart, to "Him who gave Himself for *her*." We need more faith, more prayer, more love, more work. With these instrumentalities, the *money must come*, for are not the silver and the gold His? Are not the hearts of all men in His hands? The time is short; now to be counted by days. At even this late day, may we not by Almighty help redeem the time? Only six days did Joshua and Israel compass Jericho daily. The seventh day they compassed it *seven* times, and the priests blew with the trumpets (which we believe our priests are willing to do for us), and Joshua said unto the people, "Shout, for the Lord hath given you the city;" and so it ever is with God's people if they believe and obey.

Could you, my sister, but yesterday, have held sweet converse

with one of our representatives from the foreign field, have looked upon her almost ethereal form, her sublimated face, her kindling eye, as she recounted her abounding joy in work for Christ's sake, yearning only for restored vigor to go back to her heathen women and children, like myself you would have envied her such peace, such love, such joy in the Holy Ghost, and resolved to have your full share in such heavenly work, even when staying at home. We expect to have the inspiration of such presence at our meeting. To those of us who have made our one talent five or ten, or brought in one with usury, that picture will be a joy forever. To those of us who have hidden the one talent in a napkin, it will be a prophecy of evil when the Lord shall claim His own. Such precious women as the one alluded to are now at the front, bearing the heat and burden of the day, fainting and falling by the wayside from overwork and lack of help, because there are no funds to send them. We fail to carry them on our hearts in prayer as we do our own households. Sometimes we exact more of them than we do of ourselves, or each other. Often, instead of overflowing sympathy, we criticise. Let *each one* repent, and *add* to her first work of love—not die a natural but graceless death.

We opine better things. The grace of God is not in vain. Its recent abundant showers and added converts must bring forth fruit an hundred fold, which the heathen women and children need, which the Northwestern Board needs, which is the only tribute loving hearts can pay to Him who hath *so* loved us—the only shadowy answer of the finite to the infinite, insolvable problem, What owest *Thou* my Lord? J. C. H.

NOTICE TO TREASURERS OF AUXILIARIES.

Will you please *always* state in your letter with remittance exactly what society it is from, and if for a special object, state what it is. Our Treasurer records the statement in the letter in the books. Then, after the report is published in W. W., letters come in with complaints: "The money from our society was for a scholarship in ——. Will you please correct it in next W. W."

Or a sum comes "from our society," and is recorded as from the W. M. S. of ——. Then complaint comes that there are three or more churches with societies in the place; will we please credit their one certain society? If a little pains is taken, much trouble will be avoided.

THE RIVER.

"And everything shall live whither the river cometh."—Ezek. xlvii. 9.
"I, the Lord, will hasten it in his time."—Isa. lx. 22.

Out from the throne of His glory
  Floweth this river grand.
Nay, not the "Ganges hoary,"
  Devotees thronging its sand;
Nor yet Egypt's storied river,
  Whose source men have sought in vain:
Nay, nor some mad mountain torrent,
  Which may die for the "latter rain;"
But a nobler, mightier river
  Than any this poor earth can boast—
On shall it roll till it beareth
  On its bosom God's ransomed host.

Grand and majestic it sweepeth,
  Resistless, and sure, and true;
And, lo! each spot that it laveth
  Rejoiceth in all things new.
Death may ne'er darken its current,
  Nor ever a drear waste lie
Where one gleam from its flashing surface
  May glance as it floweth by;
Crystal and pure are its waters,
  And its name "The River of Life,"
For through every land where it speedeth
  Are beauty and holiness rife;
The springs which supply its fountain
  Flow straight from the Heart of Love,
And are moved by the prayers of the children
  Who are 'graved on His hands above.

Rochester, Minn. L. L. N.

PRAYERS FOR PERSIA.

By Mrs. Sarah J. Rhea.

When the news came last fall of the deaths of Mr. and Mrs. Whipple's only children, little Max and Willie, within a few days of each other, our hearts went out to them in tender sympathy and earnest prayer. A letter just received from Mr. Labaree says: "Mr. and Mrs. Whipple are consecrating their affliction by abundant labors in the villages." To such labors may the dear Lord add His own seal. "It is a notable fact that the accessions to the churches exceed those of any previous year (probably about 120)."

There is one dark cloud which threatens our work in Persia, to which I would like to call the attention of those who have an interest at the throne of grace. The High Church propagandists of England have sent out emissaries intruding upon our field, stealing away the hearts of our people, promising them work and higher salaries and civil redress. The head of the movement is the Archbishop of Canterbury. Their object is to encourage and revive the old corrupt Nestorian Church, with its liturgy and endless ceremonies, in which there is neither profit nor life. To this end they flatter the Patriarch Mao Shimoon, who has ever been one of our bitterest enemies, though lately quite powerless, and "have obtained for him a decoration from the English Government (Osmanli, perhaps), and promise of a handsome salary."

If you could know how long, how hard, and with what singleness of purpose our dear missionaries have labored among the poor Nestorians to make them manly and self-sustaining, and to get out of their hearts a mercenary and worldly spirit in connection with missionary work, you would understand something of the evil ungenerous intruders are about to bring upon us. It seems as though the shadows on the dial of Persia would be turned back many degrees, and the results of years of faithful labor all be lost.

Our poor people are credulous and of very simple understanding, and when these strangers (so very powerfully represented at the court of the Shah, where our government is unrecognized) tell them of liberal wages for services for which *we* have fitted them by long

years of educational training, promise them protection from the oppression of their Moslem rulers, and the revival and enrichment of their ancient church (and those dead in trespasses and sins greatly prefer the forms and ceremonies of a corrupt creed to simple faith in Christ), *will* the Nestorians be bought by English gold and English favor, and turn away from us, their long-tried friends in Christ? *Yes, they certainly will*, unless the Spirit of the Lord lifts up a standard and interposes in our behalf. But these propagandists have again and again tried this same trick, and it has failed. How signally it failed in the Sandwich Islands, and there was no human reason why it should. There is One who sits upon the throne, high and lifted up: to Him we appeal. Mr. Labaree says: "We have proposed to write to the Archbishop of Canterbury on this impending invasion of our field; but the ovation his delegate received here, and the whispers we get of encouragements given him by those near us, lead us to fear we might be made to seem ridiculous. We are of the opinion, moreover, that the more extreme the men who are sent out from England the better for our cause, and that the truest way to contend with them is to emphasize the spiritual character of our work. Lord, remember *this* word unto Thy servants, upon which Thou hast caused us to hope: 'When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.'"

LIFE in a sick-room is not altogether barren. Though the pen may be idle, and in consequence there comes a dearth of letters from friends, yet thought may be very busy. So it is with me. Bright visions come to me. Shall I tell you what I see? Glories of the latter day. Isaiah takes me on his wings and bears me through his sublime 60th chapter, and it seems a reality: "For brass I will bring gold, and for iron I will bring silver." Yes, I see it! Christians who have given one dollar to the cause of missions are giving ten. Business men who heretofore invested their money in pine lands and city lots and bonds are bringing it to the treasury of the Lord—the Board of Missions—taking stock in the bank of Heaven! Think what large and eternal dividends

they will reap! Rich ladies are coming out of their seclusion, and are reaching down into the depths where lie the wretched and the lost, and are lifting them up to the feet of the Redeemer, and the earth is filling with the glory of the Lord. Yes, I see it! Sometimes I wonder if the actual beholding will be better. L. A. M.

NEW AUXILIARIES.

Carlinville, Ill.
Constantine, Mich., "Happy Workers'" Band.
Decatur, Nebraska.
Deep River, Iowa, S. S. Band.
Fort Dodge, Iowa.
Grand Rapids, Mich., "Laborers of Love."
Lincoln, Nebraska.
Scipio, Indiana.
Tekamah, Nebraska.

NEW LIFE MEMBERS.

Mrs. M. B. Amerman,
Mrs. Sarah Ayers,
Mrs. James Davis,
Miss Fannie Farwell,
Mrs. T. G. Frost,
Mrs. E. L. Garvin,
Mrs. Helen Hesler,
Mrs. Emily B. Howard,
Mrs. Elizabeth Leonard,
Miss Emma A. Linsley,
Mrs. Sarah Miller,
Miss Marjie Mitchell,
Mrs. C. S. Morgan,
Mrs. Lydia Rankin,
Mrs. Stoutenburgh,
Mrs. Wm. E. Trowbridge,
Miss Jennie E. Wells.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for February, 1877.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Collinsville W. M. S., $3 15

BLOOMINGTON. — Bement W. M. S., $17; Sunbeams, for pupil with Mrs. DeHeer, at Corisco, Africa, $23 52; Bloomington, for Miss Kuhl's sewing machine, $2; Champaign W. M. S., supt. of school at Rio Novo, Brazil, $25 80; Onarga W. M. S., $30, $9 of it for Tripoli, 99 32

CHICAGO.—Chicago, 1st. Ch., for Tripoli and for L. M., $25; also General Fund, $68 96; Young Ladies' Bd., 1st Ch., for Jane Dullo, Dehra Doon, $40; General Fund, $32 78; 2d Ch., sal. of Miss Poage, $50; 3d Ch., last paym't for the year on Mrs. Kelso's sal., $200; S. S., 3d Ch., for Tripoli, *gold*, $100; 5th Ch., for pupil with Miss Campbell, $25 64, for Persian Mt. sch., $13 36; 6th Ch., L. M., $25; Hyde Park Nimble Needle Society, for Ada school, Persia, $20 40; W. M. S., for supt. of Subba to May, 1878, $37; by ——, two Persian Mt. schools to Feb., 1878, $24; Lake Forest W. M. S., for Tripoli, and for L. M., $25; Mrs. J. V. Farwell, for L. M., $25; Steady Streams, $4 59; premium on gold, $5 25, . $722 98

COUNCIL BLUFF.—Corning W. M. S., ... 10 00

CRAWFORDSVILLE. — Crawfordsville S. S., 1st Ch., $1 25; Sophy Foster, 25 cts., 1 50

DES MOINES.—Des Moines W. M. S., supt. Miss Dougherty, $22 60; Rhea Mission Bd., $6 75; Light Bearers.

sch'p No. 10, Chefoo, $11 10; Winterset W. M. S., supt. Miss Dougherty, $32 65, . $73 10

DETROIT. — Birmingham W. M. S., $15; Detroit W. M. S., sal. Mrs. Lucas, $25 of which for L. M., $305; Mrs. S. P. Wilcox, for Tripoli, $5, 325 00

FORT WAYNE.—Elkhart Miss. Bd. for sch. at Memekan, Persia, $10; Kendallville W. M. S., for Tripoli, $10; S. S., for same, $21; Ossian W. M. S., $6 50, . 47 50

FREEPORT.—Freeport, for Miss Kuhl's sewing machine, $3; Lena W. M. S., $16 66, ... 19 66

GRAND RAPIDS.—Grand Rapids, 1st Ch., Laborers of Love, $10; S. S., for Tripoli, $12 31, . . . 22 31

IOWA.—Mediapolis W. M. S., $55; Keokuk W. M. S., Westminster Ch., sal. of Miss Jewett, $30; Willing Workers, for sch'p No. 15, Chefoo, $23; Kossuth W. M. S., supt. sch'p No. 1, Chefoo, $50; for pupil with Rev. D. McCoy, Peking, China, $30; for Tripoli, $35, 223 00

KALAMAZOO.—Constantine Happy Workers, for Tripoli, $20; Decatur, W. M. S., $25; Sturgis W. M. S., $9 10, 54 10

LANSING.—Homer W. M. S., 25 30

LIMA.—Sidney, for Tripoli, . 2 00

LOGANSPORT.—Valparaiso Willing Workers, . . 13 00

MAUMEE.—Bryan S. S. Bd., supt. Mt. school at Geogtapa, Persia, $15; Toledo, Busy Bees, Westminster Ch., sch'p No. 8, Ningpo, $42 05, 57 05

MONROE.—Hudson, for Miss Ketehman, . . . 15 00

OMAHA.—Omaha W. M. S., for Tripoli, $10; for Home Missions, $20, . . . 30 00

OREGON.—Eugene City S. S., for Tripoli, . . . 5 00

PEORIA. — Dunlap, Sciena Hill Miss. Bd., $5 27; Prospect Ch., S. S., $4 73; Elmwood, Mrs. C. and Mrs. J. R., $1; Peoria W. M. S., 2d Ch., for Miss Kuhl's machine, $2; S. S., for Tripoli, $25, ... $38 00

ROCK RIVER.—Sterling W. M. S., for pupil at Dehra Doon, $26 79; North Henderson Ch., W. M. S., $5, . 31 79

SAGINAW.—Saginaw W. M. S., Mrs. Coan's salary, . 83 33

SAINT PAUL.—Stillwater, class of 7 little girls, . . 3 00

SCHUYLER.—Clayton W. M. S., for pupil with Rev. D. McCoy, Peking, $36; Quincy Mite Gatherers, for Tripoli, $50; Warsaw, Busy Gleaners, for Miss Kuhl's sewing machine, $2, . . 88 00

VINCENNES. — Evansville W. M. S. Walnut St. Ch., for Mexico, $60; Terra Haute W. M. S., 1st Ch., for Mrs. Dr. Warren, $33; Old Indiana Ch., near Vincennes, $11, ... 104 00

WATERLOO.—Cedar Falls, bal. on L. M. $20; La Porte, sal. Miss Pratt, $5; for Miss Jewett, $5, . . . 30 00

WHITE WATER.—Richmond W. M. S., school at Beshugmoon, Syria, . . . 45 00

WISCONSIN RIVER.—Baraboo W. M. S., ... 3 00

ZANESVILLE.—Granville W. M. S., supt. of Saen Sien, near Hong Chow, . . 25 00

MISCELLANEOUS.—Mrs. Lyenberger, Montour, Iowa, $1; Prairie du Sae, Wis., Rev. Leclere, $1 60; Hope, Indiana, Mrs. Riee, $3, . . 5 60

Total for February, . . $2,206 19
Previously acknowledged, 16,545 29

$18,751 48

ERRATA.—In the January receipts, the sum $50, from W. M. S., La Fayette, Ind., for Mrs. Warren, should have been 1st Ch., W. M. S.

The $50 credited in March No. to 2d Ch., Cedar Rapids, Iowa, should be balance of pledge given at annual meeting from 1st Ch.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, *March* 1, 1877.